UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes
Editor in Chief

Louis L. Mann
Curtis W. Reese
Associate Editors

Emerson and the Complete American

By RAYMOND H. PALMER

An Interview with Annie Besant

By EDWARD HOLTON JAMES

Truth Will Out

By DOREMUS SCUDDER

America's Great Mission

By GEORGE S. ARUNDALE

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The Field

"The world is my country, to do good is my Religion."

Ten Greatest Women Today

The "ten greatest women of today" were named by John Haynes Holmes, pastor of the Community Church, in an address yesterday at Temple Beth-El, Fifth Avenue and Seventy-sixth Street, where his congregation is now worshiping.

The list includes five Americans, one English woman, one French woman, one Norwegian, one Russian and one Indian.

Mr. Holmes gave his list alphabetically as follows:

Jane Addams—By universal consent the greatest among modern women—lover of humanity and a social statesman of sanity, saintliness and serene idealism.

Annie Besant—Greatest of women orators—a flaming spirit ever questing with unquenchable ardor after truth—a leader of multitudes in whom at last East and West have met.

Catherine Breshkovsky—"Grandmother of the Russian Revolution," most heroic of all living martyrs for mankind.

Mme. Curie—Immortal discoverer of radium—greatest woman scientist of all time.

Emma Goldman—A social idealist of brilliant intellect and sacrificial courage.

Helen Keller—Most pitifully handicapped and most perfectly triumphant of women—her life the proudest personal achievement of modern times.

Edna St. Vincent Millay—The chief glory of contemporary American literature—well called "the greatest woman poet since Sappho."

Mme. Sarojini Naidu—First among Indian women—leader with Gandhi of the Indian Nationalist cause—orator, poet, statesman.

Margaret Sanger—Indomitable advocate of birth control, the greatest crusade in history for the emancipation of women.

Sigrid Undset—Author of "Khristin Lavransdatter"—winner of the Nobel Prize for Literature—supreme historical novelist of modern times.

"I think of other great and noble women," said Mr. Holmes. "Such women as Carrie Chapman Catt, Lillian Wald, Maude Royden, Virginia Wolf, Willa Cather, Selma Lagerlof, Rosika Schwimmer, Henrietta Szold, Mme. Schumann-Heink—all notable leaders of their day! But the ten whom I have named seem to me to be supreme.

"I wonder if it is because I am an American that five of my ten greatest women today are themselves Americans. Or is it that American pioneer life early developed a freedom among women that has led, temporarily at least, to a fuller flowering genius?

"This list of great women must forever end the superstition that women are not the equals of men in genius and power, or cannot excel wherever men can excel. My list includes women great in mind as well as heart.

(*Continued on Page* 224)

UNITY

"He Hath Made of One All Nations of Men"

VOLUME CVII MONDAY, JUNE 1, 1931 NUMBER 14

IN MEMORIAM: JOAN OF ARC
BURNED, MAY 30, 1431

Warwick: I am informed that it is all over, Brother Martin.
Ladvenu: We do not know, my lord. It may have only just begun.
Warwick: What does that mean, exactly?
Ladvenu: I took this cross from the church for her, that she might see to the last: she had only two sticks, that she put into her bosom. When the fire crept round us, and she saw that if I held the cross before her I should be burnt myself, she warned me to get down and save myself. My lord: a girl who could think of another's danger in such a moment was not inspired by the devil. When I had to snatch the cross from her sight, she looked up to heaven. And I do not believe that the heavens were empty. I firmly believe that her Saviour appeared to her then in His tenderest glory. She called to him and died. This is not the end for her, but the beginning.

Bernard Shaw: "Saint Joan," Scene VI.

Five hundred years ago, on May 30, 1431, Joan of Arc was burned to death in the market-place of Orleans. This execution of the Maid by the English, with the connivance and under the influence of the Church, and without interference from the French whom Joan had delivered from their enemies, must be forever remembered as one of the supreme martyrdoms of history. It ranks with the condemnation of Socrates, the crucifixion of Jesus, the burning of Bruno, Savonarola and Huss, and the hanging of John Brown. The miracle of it, together with the miracle of all that led up to it, stands as one of the impenetrable mysteries of all time. There is nothing quite like this tale in the recorded experience of mankind. If Jesus is difficult to explain, what about this ignorant peasant girl who emerged suddenly from obscurity to lead to victory a cause which had baffled the best soldiers and statesmen of the day, and who at nineteen died the most potent personality in all her world? The angels and their voices, the recognition of the king among his courtiers, the superb generalship on the field of battle, the serene composure and the unwearied strength of mind and spirit in the trial—how are these to be interpreted? Andrew Lang in his pious biography seems to us to fall as far short of understanding as Anatole France in his frankly cynical record. Albert Bigelow Paine has not succeeded where his great predecessor, Michelet, failed. Perhaps Bernard Shaw, with a spiritual insight which still seems strange and unfamiliar in his case, has come nearest to the truth in his great drama, "Saint Joan." At any rate, we can think of no more appropriate celebration of this four hundredth anniversary of the Maid than the reading of this play. It is on such an occasion as this that we wish we had a national theatre to commemorate with its art an anniversary of world-wide significance and beauty.

The American press has never proved itself more ignorant, or perhaps corrupt, than in its attempt to minimize the significance of Mr. Briand's defeat for the French presidency two weeks ago. This defeat marked the overthrow of all forces making for peace and goodwill in the French republic, and thus constitutes the most fateful event in Europe in many years. We do not wonder that Germany is vastly disturbed, and England utterly depressed. If anything could point straighter to the road of ruin which Europe is traveling these days than this overthrow of Briand, we do not happen to know what it is. Of course Briand himself will draw no tears. He is in many ways a statesman of incomparable astuteness and, we suppose, of sincere idealism, but he has all his life been a compromiser, lacking either the vigor or the courage to see things through to the bitter end. His famous breaking of the French railroad strike is a case in point—before the impact of a real crisis, he allowed his Socialism to crumple up and disappear. His attitude during the War is another instance of his character—essentially a pacifist, he played the role of patriotism through all the four years of battle. His final collapse came in the case of the Austro-German customs union—knowing that this was an achievement worthy of his own statesmanship, he yielded to French chauvinism in opposing its consummation. On the other hand, there stands to Briand's everlasting glory Locarno, and the Briand-Kellogg Pact. It is a mixed record—an inconsistent career—which has come to its fitting climax; perhaps, in humiliation and defeat. Personally we feel profound regret at seeing Briand re-

tire from the scene. But this regret springs not from any especial enthusiasm for the man, but rather from our realization of what must follow upon his fall. France is pretty definitely now in the hands of the militarists, and the "next war" draws swiftly nearer.

Every cloud has a silver lining. Every evil has its good side. It would seem to be difficult to find this good side in the case of the economic depression which is now engulfing our western world, but we seem to find it, or something very like it, in the strenuous effort which President Hoover now is making to save money and therefore overcome the Government's deficit by rigorously cutting down the expenses of the army. We read that army posts are to be abandoned, cavalry horses dispensed with, flying exercises reduced, all because there is no money to pay the bills of maintenance. The same thing applies to the navy. When Congress gets together next December it will be found, first, that any attempt to carry out the billion-dollar program of expanding our fleet to match the size of the British fleet is sheer madness, and, secondly, that even the present naval force of this government must be speedily reduced by the closing of navy yards, or by the dismantling of ships, or by some other measure of economy. The United States is finding, in other words, that in such times as these armaments on land and sea are a luxury too expensive to be indulged in. And if this is true of a comparatively rich country like America, what of such distracted and impoverished countries as today crowd the map of Europe? The world-wide depression of this hour is speedily working out as the greatest single influence for disarmament that is now operative in the world. The nations simply cannot much longer carry on their programs at the present extravagant level of expenditure. Navies must be cut down, armies must be disbanded, else will bankruptcy swiftly and terribly arrive. We have no desire to see the present industrial collapse indefinitely continue. Unemployment is too ghastly a tragedy, starvation too tragic an experience, to be justified on any score. But there are compensations even for the worst disasters, and if disarmament comes as a consequence of lack of income, we shall feel that the present misery of men has not been altogether in vain.

The Spanish revolution is running true to form. In saying this, we have more particularly in mind the recent furious rioting against religion, and the destruction in Madrid and elsewhere of churches, monasteries and other ecclesiastical buildings. Why is it that a social upheaval invariably brings down the wrath of the people upon the unhappy heads of the clergy? In France, a century and a half ago the revolution was promptly followed by the outlawry of God and the enthronement of the Goddess of Reason. In Russia, Christianity was denounced, derided and destroyed, and an atheism of the most rigorous type is now being developed to take its place. In Mexico, as in other South American countries, revolution immediately turns its weapons against Rome. Thus in the rioting and burning of recent weeks in Spain, we see only the reenactment of an old familiar drama. There must be some basic law at work in this unchanging social experience. Where can this law be found if not in the fact that organized Christianity invariably puts itself on the side of organized government, even when such government is tryranny, and thus opposes itself to the passion of the people for liberty and larger life? Jesus never failed the people. He espoused their cause against the church and the state of his day. Why have his ministers through so many centuries been faithless to the multitudes? And what should they expect but punishment and persecution when the people at last arise to assert their rights and claim their freedom? The Roman church, like the Greek church, is going to disappear not as the result of theological changes but of social revolutions. More and more mankind is going to see that in ecclesiastical organizations of this subversive type there stands an obstacle to all progress and enlightenment. In countries like our own, where such churches have never had the opportunity to mislead and oppress the people, they may survive for a long time to come. It is not at all impossible that America may prove to be the last refuge of Rome and other perishing ecclesiasticisms. But fate is inexorable and doom is sure.

A certain court, in a recent action for damages, declared that a wife had the right to sue her husband for injuries received while riding in her husband's automobile. This seems to be ridiculous, but a great newspaper takes it seriously as one more application of the principle in our time that a woman is not her husband's "goods and chattels," but a free and independent individual in her own right. The emancipation of women in the home, as well as before the law, had to come to reach at last some such logical extreme as this. But there is another aspect of seriousness in this court decision. We find it in the human side of this automobile relationship between husbands and wives. The "back-seat driver" is, of course, notorious. Usually we laugh at her, and thus only occasionally stop to recall that she has reason on her side in many cases. For many a husband is something of a madman when he takes the wheel of his machine and "steps on the gas." Down the road he goes, with a recklessness that may well terrify the sensible woman sitting on the back-seat. She expostulates, but it does no good. Her husband travels at break-neck speed, turns corners on two wheels,

passes cars on curves and hills, beats the locomotive to railroad crossings, and in general races with death. At last there comes an accident, and the wife, already tortured to despair in mind, is now desperately injured in body. She suffers in the hospital, is perhaps maimed for life. Why shouldn't she sue this crazy husband of hers for damages? Any other person would have the right. Why not the wife who rides most often with this jehu, and thus is most often in gravest peril? We think the court which granted this decree is a court of justice. We wish that more human situations of this kind were treated in this way. Once get good precedent established, and we imagine that husbands will think twice, perhaps thrice, before they gratify their speed mania at the peril of wives, children and neighbors as well as perfect strangers.

Professor George Foote Moore, dead on May 16th last, was the greatest American scholar whom we have ever known. His learning was prodigious, his reading omniverous, his productive scholarship of the far-ranging, deep-penetrating type which is characteristic of the greatest of European savants. Indeed, Professor Moore was one of the few men in this country who could be matched with the supreme masters of modern knowledge. We studied under him in his prime. Our memory of him is that there was nothing he did not know. He had his own especial fields —notably, Christianity, Judaism, and comparative religions—but he wandered frequently into other and sometimes distant fields, but always seemed perfectly at home. His books were many, his scholarly achievements notable. But the crowning glory of his life was undoubtedly his great work on Judaism in the early centuries of Christian history. Here he met the rabbis and doctors of Israel on their own ground, and, according to their own generous testimony, produced the classic work upon the subject. Professor Moore was liberal in the use of his stores of learning. He placed no copyright upon his researches, and sought no monopoly of knowledge. He had little sympathy for the pretender, and a fine scorn of the superficial dilettante. His wit was of a biting character, and his wounds were wounds that bled. But neither time nor strength was spared the man who was really seeking after truth, and a great work by a contemporary was as proudly hailed by him as though it were his own. For some years president of Andover Theological Seminary, he later came to the Harvard Divinity School and won his greatest fame and widest influence as a member of the faculty of America's oldest university. In the galaxy of Harvard scholars, still unrivalled in the nation's history, George Foote Moore must ever shine as one of the brightest stars.

Emerson and the Complete American

A new religion and a new type of civilization are gradually developing in America. So far in our history the most of our energies have been directed toward establishing the right of the individual over every form of tyrannous institution, either church or state. The Puritans came here to set up a form of state and church which they desired. To do that they broke away from England. That was an act of self-assertion characteristically American. At the same time that the Puritans were asserting their own right they tried to deny the same right to others, but, after a long struggle, Puritanism as a form of church and state broke up. Yet Puritanism as the spirit of self-reliance continued. It was expressed in our Constitution guaranteeing freedom of conscience to all. Then, half a century later, Emerson made a religion of this doctrine, giving pointed expression to it especially in his essay on self-reliance. The result of this tendency in our national life is seen all about us today in our attitude toward law and established authority of all kinds. Americans look upon law as their servant and not upon themselves as its bond-slaves.

Thus we have the present distress over Prohibition. There are many people in this country who believe in abstaining from drink, but they have an inner resentment against laws to that effect. This is just what one might expect in a nation with a history such as ours, because the course of our national growth has been in the direction of establishing the principle that the individual is free. It is unfortunate that just when that principle became well grounded in the minds of Americans we were launched into a gigantic effort to regulate private conduct by law. But we must not blame the Prohibitionists for this. They were more or less forced to make that move because of our abuse of the privilege of freedom. We are not now discussing the merits or demerits of the Prohibition law, but trying to show one of the reasons why it has got us into so much trouble. The law is trying to make better citizens of us, but is trying to do it in a way which Americans have learned to distrust. The great tragedy comes in the fact that we were not temperate before Prohibition, and now are not temperate under it. An American of sound character is not personally much bothered by this law except as it reveals a serious conflict in our national attitudes of mind. It is the outstanding illustration in our generation of the fact that we have not yet completely worked out the relation between the individual and the principle of social restraint.

We hope our readers see the point in what we say about this conflict in our national ideals. If they do, then we shall see far beyond the Prohibition problem to the greater problem involving the development of our entire national character and culture. That problem is essentially the problem with which Emerson dealt so eloquently. It touches us at every turn in our lives. It is this! Do we recognize the inner law of our divine natures enough to make it unnecessary for us to be under the law of state and church? If we do not so recognize this inner law, as Emerson did, and as he hoped every American would, then we will have to submit to lower forms of control such as the authority of state and church because disorder cannot and will not be long tolerated in any society. The complete American is one who, having found liberty, knows its uses, and makes of it a means to a higher and more ordered existence. The only effective argument against any form of external authority is that it creates a lower form of human life than could be created by individual liberty.

This is where we have made our great mistake in America—we have not been proud enough of our freedom. We have not used our privileges to mould superior men. This twentieth century is going to be a great testing time for us. The time has come when Americans must rise to their opportunities as a self-reliant people or sink back into a form of society controlled by external authority.

Americans have accepted the religion of individual freedom taught by Emerson. But have they accepted the doctrine of individual responsibility which must of necessity accompany it? For example, take the religious life, the life of regular and orderly worship of the ideal. What do we do with our freedom here? Do we become more spiritual minded, or less so, when we throw off the old forms of restraint? If we become less so, then the time cannot be far off when efforts will have to be made to compel people to recognize some order and regularity in their spiritual life. Now Emerson, when he became self-reliant, became more spiritual-minded than ever. He became a complete American. He voluntarily put himself through as rigorous a daily discipline of mind and soul as any American has ever undergone. That is the kind of life which makes all outward authority and compulsion a traversty on human nature. But we do not try hard enough to discipline ourselves thus voluntarily. Yet the cardinal American doctrine of personal liberty is a hollow principle unless it leads us and our neighbors into this finer character.

We liberals have dwelt too much on our liberties and not enough on the moral law within us, the practice of which alone can guarantee to us the perpetuation of those liberties. The only way we can have a free church is to be more faithful to it than men have been to an authoritative religion. The only way we can continue to worship God in freedom is to worship him more sincerely and more regularly than those do who are in bondage to a law or an institution. When liberals forget this they are undermining the very foundations of the nation we are trying to create. They are bringing back conditions which will make legal restrains upon our liberties more and more inevitable.

Every free soul must realize, as Emerson himself did, the absolute necessity of restraint, discipline, custom and decorum in life. Our great problem in America is how to create character without law, how to create a nation of people who worship God within without being compelled to do so, how to build up a spiritual life which is regular yet which comes from within, how to have a citizenry which freely chooses to discipline itself by the highest standards. These things were as much a part of Emerson as his independence. Thus, he wrote in a little poem called "Grace" an acknowledgement of his debt to the self-imposed discipline of religion in his life:

> How much, preventing God, how much I owe
> To the defences thou hast round me set;
> Example, custom, fear, occasion slow,—
> These scorned bondmen were my parapet.
> I dare not peep over this parapet
> To gauge with glance the roaring gulf below,
> The depths of sin to which I had descended,
> Had not these me against myself defended.

RAYMOND H. PALMER.

Jottings

President Hoover seems to have become a Christian Scientist! He declares that the present business depression is a "mental ailment."

The republicans in Spain indict the monarchists for the riots against the churches. The Pope blames the Communists. The man who has a little realism, as well as some historical knowledge, will put the responsibility for the outbreaks on the Roman Church itself. And he won't be far wrong!

The signs of spring do not change from year to year. It is always the same—crocuses, blue-birds, April showers, May flowers, baseball, and Chinese revolutions.

A Yale man can now take his degree without knowing any Latin. He will soon be able to take his degree without knowing anything. A football or baseball "letter," a membership in a "frat," and a course in business administration will be all that is needed in another decade.

"The apathy," writes a newspaper correspondent, "has reached its highest point." Isn't that a funny point for "apathy" to be at? If "apathy" rises to a high point, doesn't it become excitement?

Statistics in New York City show that the work of the street-cleaners is the most hazardous of civic occupations. As many street-cleaners are killed on duty as firemen and policemen together. But there is no drama in the dying of these faithful and humble men—so nobody notices!

J. H. H.

A Free American Looks at India

VIII. An Interview With Annie Besant

Mrs. Annie Besant is the president of the Theosophical Society which has its international headquarters at Adyar, seven miles from Madras. She is a woman who for fifty years has stimulated the thought of thousands of people all over the world. Where is her equal among women in English history? Theosophy has for its motto: "There is no religion higher than truth." The great object of theosophy is "to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color."

A few days ago Mrs. Besant, now in her eighty-fourth year, went to Trichinopoli to preside at the meeting of the Humanitarian Conference, where she said:

> The freedom of India is a work to which I have given some fifty years of my life. May I live until Indians rule India. No nation can hold a high position among the nations of the world until she is free.

I was in Madura when I read those words in the paper, and I headed straight for Trichinopoli in the hope of seeing Mrs. Besant presiding at the Conference. I had seen her only once in life. It was in a sleeping-car going from Kansas City to Denver in 1897. She was traveling west with the Countess Wachtmeister and Miss Wilson. I sat, by accident, on the opposite side of the aisle. I was going west in those days as a young man to make my fortune, which I never made.

I reached Trichinopoli at 9 p. m., hoping that I had got there in time to see Mrs. Besant preside at the Conference. As I opened the door of the compartment, to get out, there was standing there before me, waiting for me to get out, so that she could get in, a little old lady with snow-white hair. It was Mrs. Besant. With her was another lady, helping her to get into the car. It was Miss Wilson. It did seem a little "occult."

The third time that I saw Mrs. Besant was at Adyar, on the porch, where the cool breeze blows in from the Bay of Bengal and where beyond the palms, the eye, weary of India's waterless, muddy landscape, catches the fresh blue sea and white surf breaking over a bar of yellow sand. There was the spirit of the sea, ever tossing, restless, rebellious, like man's soul, reaching out to all peoples. There was the little old lady with white hair, crowned with the distinction of a life spent in rebelling against wrong, injustice, hypocrisy—a spirit, boundless as the sea, that had reached out to all peoples, a champion of those who are defamed and oppressed, simple, kindly, charming, wanting to talk, leading me about and explaining the pictures hanging on the walls, pointing out the views, giving me the whole story of Adyar from the days of Colonel Olcott down. It was indeed a sacred place and a sacred moment.

I have spoken elsewhere of a certain type of English woman, a kind that travels, explores, pioneers, tries things out, casting aside conventions, clad in an armour of daring, almost masculine, independence. Well, I have met a few of this kind in India. I can count them on the fingers of one hand.

These are the great moments of life when forces like the surge of the sea catch hold of us, lift us from off the earth and make us realize one great dread truth—the Universal Brotherhood of Humanity. That exists, and that alone exists. Everything else is pollution, intrigue, decay and death.

Thinking of the advanced age of the lady of Adyar, I had made a resolve not to stay longer than fifteen minutes. But it was no use to count the time. Time was abolished. Age was abolished. Everything was abolished except the one blinding, dazzling fact that the nucleus of the Universal Brotherhood is in the world, here and now.

That day in Trichinopoli, I went to the Hindu temple where Mrs. Besant had presided over the Humanitarian Conference. The Conference had adjourned, and the chairs used by the delegates were piled up ready for removal. But something else was left there, a lesson, a sermon. This temple is the largest in India, and the place where I saw the chairs piled up was just in front of what is called the Hall of 1,000 Pillars. It is a dark, cave-like place, a gloomy wilderness of columns, pilasters, monoliths, with weirdly chiseled figures representing animals, gods and men. Any Christian missionary, of three generations back, would have had a cold shudder to look at such a place. He would have called it the home of the devil, the stronghold of "heathenism," the most wicked place on earth. Here, surrounded by all this dim "wickedness" and "heathenism," with painted gods and idols frowning and glowering at her from all sides, the little old English lady with white hair had stood up before her Hindu audience and told them that India must be free.

> You see (said Mrs. Besant to me at Adyar), what I like about Hinduism is its freedom from all heresies. It leaves you free to look for God, explain and understand God in your own way. That is a great help. You don't get that everywhere in England and America. Think of the choice collection of heresies that Christianity has produced. And yet after all it has to be so. Think what a heretic Jesus was. He never persecuted, but was persecuted. And yet Christians ever since have gone on persecuting people who didn't believe just the way they believed. So strange. Nobody in Hinduism cares what you believe or what you think. Isn't it better to draw men together by good-will, by tolerance, by aiming high? Get at every religion by unveiling its secret. That is all there is in theosophy.
>
> I have spent my life along this line. I began young to

search. I have been a theosophist since I was 42 and now I am 83. My brother-in-law, Walter Besant, once told me that I had a "fatal facility." It is easy for me to talk, to speak, to write. But I knew the danger of all this facility, the danger of falling into superficiality, and I have always struggled against it.

I had many changes in my younger days. I couldn't get through the wall of sham and hypocrisy that was surrounding me on all sides in the name of religion. I followed for a time that great man, Charles Bradlaugh. I took up socialism, the kind represented by the Fabian Society. I know the horrors of English poverty. One of the advantages that the poor Indian people have is the blessed warmth of the sun. None of that terrible suffering from the cold that the English poor are exposed to.

So I turned and turned till I found what I wanted. One day William T. Stead, editor of the *Pall Mall Gazette*, put into my hands Madame Blavatsky's book called the "Secret Doctrine," and Stead said to me: "You are mad enough to be able to write a review of that book." After I read the book I asked for an introduction to Madame Blavatsky. That book made me a Theosophist, and in 1891 I came to India. Your own countryman, Col. Olcott, made and established this institution at Adyar. Didn't you know that he was a builder and architect? From here I have gone back and forward between Europe, America, India. I can't give it up, although I am old. I keep on going.

And you who are an American, don't you know that Emerson was a Theosophist? He had the first translation of the Bhagavad Gita that ever went into the United States. Bradlaugh once said to me,—Bradlaugh and Stead were both Christians—: "If I only had two books in the world, I would choose Emerson's 'Essays' and the Bhagavad Gita." Where are you falling to in America, from Emerson's "Essays" down to such a shameful book as "Mother India"?

I asked Mrs. Besant if she had any objection to talking about politics.

Certainly not. Here in India the most amazing thing is the political awakening of the women. There is nothing like it anywhere else in the world. I have the feeling about India that I want to keep all these Indian people together. If Britain could only help. Gandhi is the most profoundly Christian man I know. But I can't understand his doctrine of civil-disobedience. We have to obey some laws. There must be law somewhere. We cannot disobey all laws in general. That would mean mere anarchy. Where is there any sure guidance in this matter? Then, I cannot understand Gandhi's doctrine of non-resistance. I talked it out with him very fully. His theory is that you must lie down and suffer oppression without resisting it by force. I think that a nation has a perfect right to fight for its freedom. But if you go in for force, you must calculate very carefully what your chances are for succeeding. You have no right to engulf poor, helpless, disorganized, disarmed masses in useless bloodshed and death. You may not agree with me on this, I mean on the question of resistance, but you must make some allowance for my Irish blood. My mother, you see, was a Morris, belonging to one of the oldest Irish families. I have that feeling in my blood about freedom that is peculiar to the Irish. If England could only make people love her instead of hating her. It is strange that England has such an intense feeling of color-superiority. You hear Englishmen in office in India talking about Indian gentlemen as "niggers." Very extraordinary. The Englishman thinks that he is God's elect. So sad. I hope that Britain will not do in India what she generally does, put off the right action until it is too late. Britain has been somehow very blind—a great pity. She shows unhappily her worst side in India. So many Indians say that when they go to England they form quite a different opinion of the English character. India changes the Englishman.

The fifteen minutes which I had set myself in the beginning had stretched out into one hour and a half. With an immense effort of will-power I pulled myself to saying good-bye.

"I will come down stairs and take you to the door," she said. I begged her not to do so, but she insisted on coming. We walked down the stairs very slowly. We passed the library where all the priceless manuscripts of Ceylon, Thibet and India are collected, guarded, studied, catalogued, copied. We entered the great hall that Col. Olcott had either built, designed or remodeled. A soft pink light was filtering through a lattice made of tile-work. We lingered there, looking at the walls where each of the great religions of man, living or dead, are symbolized in fresco or bas-relief. That was her work. For fifty years she had been at it. She was still working, going, organizing, keeping her eye on everything.

Now why don't you walk out through the palms to see our banian tree, one of the greatest in India? If you keep on walking you will come to the sea. It is not so far.

I went away. I went to the sea. It was indeed a sacred place and a sacred moment.

EDWARD HOLTON JAMES.

Madras, India.

Ten Church Leaders

XI—Father John Ryan—One of the Ten!*

When Rabbi Stephen S. Wise turned his telescope toward the ecclesiastical heavens, to pick out ten stars of conspicuous magnitude and brilliance, he named one as Dr. John Ryan, professor of Moral Theology at the Catholic University, Washington, D. C. No one would be disposed to dispute this nomination. I have undertaken to describe these stars, to catch them some evening, tell of their orbit, their position in the social sphere. It has not been easy, for some of them have been wandering stars, the past year; one can be seen only in the Texan sky. The last, not least, of the ten that I could catch was Dr. Ryan. My world is some removed from where he gives out light.

I discovered, however, that he was to appear before the combined Newman Clubs (named for Cardinal Newman) of Columbia University, New York and Manhattan, for their annual meeting, in John Jay Dining Hall, on Tuesday evening, May 12th, at 7:30 o'clock. He was to speak on the subject: "Capitalism or Sovietism—the Future." A broad hint on my part brought a hearty and courteous invitation from the Chaplain-Adviser of Catholic students, of Columbia University, Rev. George B. Ford, who met me at the door of the Dining Hall and escorted me to a seat at the speakers' table. I had a choice seat, with the chairman and Dr. Ryan a dozen feet away, facing me; and, with Dean Fitzgerald, head of the business department of Manhattan College, at my side. I soon confessed to my seat-companion that I was a Congregationalist, for it has always been difficult to play the role of "wolf in sheep's clothing." I raked up some family history and remembered that a Strong ancestor some centuries ago had been a Catholic in Taunton, England, and had lived to a good old age! I shall long remain grateful to Dean Fitzgerald for his conversation.

I wish I could preside as well as Chaplain Ford. He first gave us an idea of the Newman Clubs in the

*Last article in this series, which has included articles on Rabbi Wise, and each of the ten religious leaders whom he named.—Ed.

institutions of learning of Canada and the U. S. A. There are 170 Newman Clubs in these two countries, three in New York. There were none twenty-five years ago. Next July 2-4 there will be held, in New York, the first annual convention of Newman Clubs. The purpose of the Clubs is to maintain spiritual loyalty to the faith, on the part of Catholic students. There were about 300 hundred students at this meeting. They looked good to me.

While eating we refreshed our memories about Dr. Ryan. He has for a score of years, or more, seemed to be the ambassador of Social Service, as representative of the Catholic Church. At the time of the Industrial Survey of the country, under President Wilson, by a commission of which Frank Walsh was chairman, Father Ryan appeared with great knowledge and tolerance. He is the Harry Ward of the Catholic Church. At the time of the Pittsburgh survey, which wrought many changes in the public mind, and brought about action, Father Ryan was a helpful figure. When the Catholic Church of America came to a point of establishing a Social Service Bureau in the capital of the country, it was fit that they should place Dr. Ryan at its head. In no land in the world does the Catholic Church express itself so powerfully in Social Service as in America. Dr. John Ryan is the un-mitred archbishop of this realm of humanitarianism—and, yet no one dreams of his not being a loyal son of the Church. To illustrate how the Catholic clergy of Mexico differed from the clergy of America, an able Catholic living in Mexico City said to me several years ago, "Our clergy here know little of social service—that's the difficulty—if they only possessed the wisdom and methods of Dr. Ryan!"

After a brief introduction by the chairman, Dr. Ryan began to speak on, "Capitalism or Sovietism—the Future." "Well," said he, "looking into the future, I think it won't be either." For three-quarters of an hour he talked as an intelligent business man might talk, for there is no "preach" about him, and he is about as devoid of the dogmatic as it is possible to be. Every now and then he dropped into the modest phrase, "This is as it seems to me." You were not even conscious of a debate in the air, nor of comparison of Capitalism with Sovietism. You didn't see red, pink or white. He first took up Sovietism and frankly spoke of the things in it, as he saw it, that were objectionable. There was no heat, nor cries of agony over a "menace." If Dr. Ryan were to edit the news from Russia for a month, in a New York daily, he would certainly be charged with being a "Red" because of his fairness and calmness. The things in Sovietism which to him were objectionable were three: (1) Hostility to religion, (2) Denial of liberty—there is present the suppression that comes from the operation of the mass mind—,(3) Prospect of its being impermanent. He spent about ten minutes frankly stating these three objections, intimating that the effort to carry through a program was instructive and suggestive to other nations. However, he believed that failure awaited Sovietism because of its running counter to forces in human society.

Turning then to Capitalism, he remarked that it would not hold the future either, when it was a system where there was production for unlimited profit without regard for the worker. Such Capitalism cannot last, indefinitely. He observed, however, that he believed that a modified system in favor of producer, consumer and worker would work. There should be sufficiency for all workers, reasonable wages and hours, freedom of organization. Modern Capitalism is not satisfactory in any of these particulars. . . . Thus Dr. Ryan talked on without pounding the table or getting excited: There should be social insurance, for invalidism, for old age. There is insurance now for accidents—it should be extended to wider and wider areas, and then, perhaps, insurance against unemployment—not relief for the unemployed, but insurance against unemployment. "We in America are rich, but we are poor!" He felt that something was slipping out of gear, that there should not be impoverishment in the midst of plenty. Efforts should be made to better utilize leisure for improving our minds—here was work for the Church and the College. Workers should be permitted to gain more interest in their jobs. Stock owned by workers hardly met the demand. There is a kind of Capitalism that disregards the consumers through adulteration and excess of prices. This must be changed. Anti-trust laws cannot do much. Private monopoly cannot be tolerated. . . . Government competition is a good thing. Capitalism is bad when there is unlimited profit.

Dr. Ryan then passed to a conversational discussion of the present depression. We are facing starvation in the midst of plenty. The recent meeting of the expert financiers of the world suggested to him that there were not ten men who knew how to solve it. "We are poverty-stricken in ideas. We have been listening to just words! Words!" Men are talking of "planned production"—but who will do it? It is a long way off. "This is exactly what the Soviets are doing—maybe, here is a lesson." . . . A 5-day week will probably help. High wages will help. One thing strongly commended itself to Dr. Ryan: it was a big program of public works. Said he had been preaching this a long time—but nothing seems to be done. He felt that the President had been slow in carrying out the program for public works that had been outlined.

Looking ahead, he could see nothing immediately hopeful for America. Practically nothing is being done. Next winter will be worse, unless some billion dollar public-works program is actually carried out, at once. The United States can get out of the depression if there is a will to do it, through public works. If not, there will be the necessity for great relief appropriations! Changing the tariff will be of little aid, since only 10 percent of our business is in exports. Disarmament will not help at this time, as that would throw many out of work.

Thus, after pointing out a number of particulars in which Capitalism may be decidedly improved to make it tolerable and workable, and after making sensible and running comments on the present depression, he brought our minds back to his major operation recommended at this time—i. e., several billions spent in public works—this would bring employment to multitudes of workers, put money in circulation and, he thought, help greatly toward recovery. . . . Then with his voice and hand in the air, he paused, as if to say more, but remarked, "Well, I think, Father Ford, I've talked long enough!" and, turning to the large assembly with a "I thank you," he took his seat.

In the question period that followed, he remarked that he did not believe that Catholic labor unions were practical except in cities like Quebec, where the people

were nearly all Catholic. He strongly inclined to believe that a machine-age was good for labor, and for employment, referring to the advent of the "Ford," and the resultant effects as an instance.

Father Ryan reminds me some of Bishop McConnell. If the former had been born a Methodist and Scotchman, and the latter a Catholic and an Irishman—well, who knows? Ryan might have been speaking before the Federal Council, and McConnell before the Newman Clubs. They are both plain spoken, sensible, intelligent human beings, who are taller than their own organizations, tall enough to see over and behold the graces of the neighbors. On the whole, if the unity of the religious world were left to Dr. Wise's Ten Men, practical unity would be reached in a few weeks. The Scotchman and Irishman could well be chosen as the two alternating chairmen! No doubt it has been said of Ryan as of McConnell, as listeners have gone away: some, "we wish he had gone farther!"—some, "he went too far!"

I can well close with the motto of the Newman Clubs, printed on the little place card—*"Cor ad Cor Loquitur,"* the key-word to Newman Clubs.

As I write, the Pope is broadcasting his message to the world on the subject of Labor, calling upon working men to return to the "Church's principles of brotherhood and charity." He is saying that there is a requirement of social justice to insure a more equitable distribution of the united proceeds of labor and capital, that it is not possible to be a good Catholic and a true Socialist, that Socialism is a concept of human society fundamentally different from the true concept given by the Gospel.

There is little doubt in my mind that the persistent preaching and practice of the social gospel by Father Ryan, Frank Walsh and their kind, has had its influence not only upon the mind of Mexico City, but upon the mind of Vatican City. Father Ryan is a leader—a pioneer. I don't wish to make trouble in the Church family, but Father Ryan of Washington could write quite as good a message to Labor as the Holy Father of Rome, for his words breathe contact with flesh and blood, rather than libraries and traditions.

SYDNEY STRONG.

Truth Will Out

The *will-not believers* are having a hard time of it, as one after another the props of their unfaith in the Soviet Union's ability to put over the Five-Year Plan are being undermined. There are apparently far more people in Central and Western Europe who have nursed at their breasts the fetish of the inevitable failure of Sovietdom than there are in our country. These deluded creatures have kept their hatred alive by feeding it on the rumor-husks sedulously circulated from Helsingfors, Riga, Warsaw, Berlin and Paris. But the ability to "fool all the people some of the time" on Russia died a decade ago, while the stage of "some of the people all the time" is steadily passing. A new variety of utterance is beginning to have its day over here.

Take, for example, only two instances. About a fortnight ago a member of the British diplomatic corps, who had had years of experience in various foreign countries and had just come from twelve months of travel and study of the Soviet situation on the ground, made no bones of a frank acknowledgment of the success of the Five-Year Plan. He plead for a clear recognition of this fact and urged a concerted movement of the non-Communist world to meet the economic situation now being created by the Soviet Union. His vehement advocacy, however, of an economic blockade to be engineered by the non-Communist Powers against Russia bore all the hallmarks of a Gilbert and Sullivan comic opera.

Put beside this the recent visit here of a brilliant press correspondent familiar with all the sides of life in Sovietdom. While not seeking publicity for his point of view he lost no opportunity of privately using his influence to warn commercial circles that the world should adjust itself to the unquestioned success of the Soviet Government's wonderful experiment.

While America does not have the same amount or depth of unreasoned sentiment against the Soviet Union, as the widespread ridicule of the Fish Committee's "Noble Duke of York" uphill and down maneuvre shows, nevertheless the attitude of hostility and lack of scientific spirit *re* Russia fostered by our press has very largely influenced numbers of our people to adopt a cocksure and erroneous view of the Five-Year Plan and all that it involves. Europe is a step ahead of us in its downhill economics, hence Communism is a real force in most of the stronger continental countries. But one wonders whether the problems of our own social system must not speedily be met and solved if the revolution sought by Communists is to be avoided. If we are going to settle them by evolutionary process, we must get at the business and that immediately. Every thoughtful European soul knows that his continent's social system is undermined, the explosive in place ready for the spark. We in America have not reached that point. But with our ineffective treatment of unemployment, wholesale deportations, flagrant law violations on the part of "best citizens," disregard of constitutional rights by many judges and police authorities, handling of international debts, and perhaps worst of all our tariff policy of wellnigh squeezing the life-blood out of the rest of the world, could we escape catching fire, if Europe should begin to blaze? If capitalism is to be saved in a country like ours, it must learn to become, not the ruler, but the servant of the people. Will America learn this by living it or must we expect the deluge?

DOREMUS SCUDDER.

Hear Your Children Crying

All day they seek employment
From door to door they're sent,—
May God have pity on them
Before their strength is spent.

For One who heeds the sparrow
And wraps in silk the rose,
Must hear ten million crying,
And still their number grows.

GEORGINA BOLE KING.

Thoughts of Tolstoy

[Selections from Tolstoy's "Readings for Every Day," here published for the first time in English]

XCIV

1.

I may understand my life in such a way as to think that I alone am really living, while round about me all sorts of other creatures seem to live—men, animals, insects and others. When I understand my life in this way, things are hard and terrifying, and, worst of all, I set up in my own soul a great store of ill-will towards all that is not myself. But it is also possible to understand my life so as to see that everything is really living, that the whole world is living precisely as I am, and that every creature is just as important to itself, as I am to myself. And when I understand my life in this way, I want ever more and more to unite with all, I lay up in my soul an ever greater store of good-will towards all creatures, and I grow light at heart, unafraid.

2.

Things are hard for me or I am bored, lonely. But who ordered you to go away from all men and shut yourself up in the prison of your lone self?

3.

Mankind is imperceptibly but unceasingly moving toward the realization of its ideal of unity and universal good.

4.

The more conscious you are of your unity with God, with All, the more conscious you become of your unity with each separate manifestation of him.

5.

A man can only lead a good life when he understands himself as a spiritual being, at one with all beings and with All; for if he understands himself as a physical being he will only live for himself. He who lives only for himself cannot lead a good life.

6.

Act so that you can say to everyone "Act as I do."

After Kant.

XCV

1.

It seems as if there were many different sorts of good in the world, but there is only one true good, that is good not for one man but for all. This one true good is the love of men toward men.

2.

Not by money or gifts or instruction, not even by labor, can men improve each other's lives—but only by love.

3.

There can be no virtue without love. And without love there cannot be felicity.

4.

People often think there is merit in living according to the will of God, in loving their neighbors. But there is no merit here. If you love your neighbor, you have not won merit in the sight of God, but God has given you what you do not deserve—the supreme felicity of love, and of union with him through love.

5.

People say you should fear God. This is untrue. You should love God, not fear him. You cannot love him whom you fear. Moreover, you cannot fear God, because God is love. How can love be feared? You should not fear God, but love him. And if you love God, you will fear nothing in the world.

6.

Love—not love toward one particular person but the spiritual condition of readiness for love toward all—is the state in which alone we recognize the true spiritual essence of our soul.

7.

The animal personality of man demands felicity. Rational consciousness shows him the wretchedness of all creatures that struggle against each other; shows him that there can be no felicity for his animal personality, and that the only possible felicity for him is one in which there is no struggle against other creatures, in which there is no cessation or surfeit of felicity, and in which he would neither foresee death, nor feel its horrors.

And then, like a key made only for this lock, man finds in his own soul a feeling that gives him the very felicity that reason points out to him as the only possible one. And this feeling not only does away with the former contradictions of life, but finds in them, as it were, the opportunity to manifest itself.

8.

Love of God is love turned toward itself—love of love. This love is supreme felicity. It does not admit the possibility of not loving any creature. So soon as you fail to love even one person, you lose love toward God and the felicity of this love.

XCVI

1.

The life of men consists in struggling against sins, snares, superstitions, and in getting rid of them. If there were no sins, snares or superstitions, men would be angels, with nothing to do on earth.

2.

Five chief sins torment men: 1—the sin of voluptuousness, of gluttony, of all luxury; 2—the sin of laziness, of idleness; 3—the sin of lust—lewdness; 4—the sin of malevolence—wrath; 5—the sin of pride.

3.

Were there no darkness, we should not know the various colors, nor the light. Just so, were there no sin, we should know neither virtue nor righteousness.

4.

If man had no soul in him, he would not know the sins of the body; but were there no bodily passions, he would not know that he had a soul.

5.

Man's business in this life is to increase love in himself and to manifest it in the world. God wills this of every man. What can man do to carry out this will of God? He can do but one thing: not prevent the love that fills every man's heart from manifesting itself in life. And to serve the body hinders the manifestation of love.

6.

All sin arises from ignorance.

7.

The Buddhists take into account five chief sins: 1—murder, the deliberate taking of a living creature's life; 2—the appropriation of an object that is considered the property of another; 3—unchastity, adultery on the part of wife or husband; 4—falsehood; 5—all self-stupefaction through drinking or smoking.

(To be continued)

America's Great Mission

[A Call to Youth]

If I were to sum up the results of my impressions of my wonderful American tour, I think I should say in a sentence that the most urgent need for the United States is a body of young men and women preparing themselves most seriously for the work of active leadership of their country in the immediate future, or at least in the not remote future. Politics at present, as in most countries, is the plaything of the many, an exploitation by the few, and a spiritual vocation on the part of just one or two. America needs political leaders of the calibre of those who a century and a half ago laid mightily the foundations of the American nation. At present she lacks them, lacks them woefully, and the present tendency to dishonor law and order is the dangerous result.

The elder citizens must do what they can to remedy this evil, especially all patriotic movements which stand for Brotherhood and for a Great America.

Similar progressive organizations and groups of students should be formed to understand the power and purpose of the American nation and to lead the way to a great American renaissance for which the time is now ripe. Such leadership must be based upon knowledge, upon a careful study of problems, upon due weight having been given, without fear or favor and without bias or prejudice to various interests and to various needs, and upon an entirely selfless enthusiasm for America and a realization of the great destiny that awaits her.

The elders can do much at once to give America somewhat of the leadership she lacks. But my concern is for the young, for young Americans in whom I have great confidence, righteously impatient as they are of so many of the fetters imprisoning the older generation in so many departments of life. I believe in young America and I ask some of them to follow the example of many of their young brethren in India who have consecrated themselves so nobly to the uplift of their mighty Motherland. If India is well on the road to the renewal of her ancient freedom and splendor, it is in no small measure due to some of the younger generation who have been inspired by the sacrifices and patriotism of some of their elders.

We need urgently in America a band of young men and women who will from now on devote most of their leisure, and may perhaps later on, if opportunity offers give the whole of their time, first and foremost to a study of the whence, how and whither of the American people, and as they find their civic feet, to a splendid exhortation to their fellow-citizens, strongly fortified by noble example, to restore to America that wonderful spirit which animated the fathers of the American race and which has entered into the lives of a few of their successors, supremely of course in Abraham Lincoln.

I strongly feel that those of us who whole-heartedly love America, and I beg leave to count myself among such, have the urgent duty of helping some among the younger generation to achieve this high purpose; and I am very anxious that we should concert ways and means to this end.

I have a vision for the future for a great Academy of Civic Service, of which the professors will be men and women who have deserved well of their country and of which the students will be young men and women who desire to give some at least of their time, to a wise, to a scientific service of their fellow-men.

The course would be in civics—the science and the application in the laboratory of the outer world. But we cannot yet come to this point. Leading up to it, however, there must be a gathering of the necessary material and a small beginning, a little seed which some day shall grow into a mighty tree

To start with, why not the nucleus of a really fine library of works dealing with the growth of man into a social creature? We should naturally draw on all parts of the world for this, dealing with social and national growth everywhere, and we should make a very special feature of the contributions made to the advancement of brotherhood by the world's great men and women. In fact, a substantial part of the library will be works on really great men and women, works autobiographical and biographical. The history of the growth of freedom, of law, of law and order, of government, especially in America, should find many representative volumes, and the library must be up to date with current authoritative and representative literature on modern problems.

Furthermore, we should embellish our library with facsimiles of the great documents of history, with portraits of the builders of civilization, no matter to what race, faith or nation, they belong, and with pictures and scenes of historic interest, both national and international.

Let us make a beginning, and let us consider ways and means of calling as soon as the necessary arrangements can be made, a few young people together during a vacation, for the study and discussion of citizenship and leadership—a kind of summer school, to which possibly we might be able to attract some men and women in the outer world who have experiences to relate to us, and uplifting enthusiasm to communicate to us.

To start with, let us have a list of books which *must* be in such a library. Will friends kindly send us lists, American and foreign, dealing with matters coming within the scope above outlined—lists of books which count? Will friends send us contributions wherewith to purchase such books? Will friends send us constructive suggestions to help us on our way? Will friends get publicity for our project and put us into touch with those who will be of assistance to us in the project, with correspondents throughout America and abroad? Will friends form local groups to take up the work we have outlined above, and to enter upon a study of America in all departments of her life? Will friends put us in touch with movements either having objects similar to the above, or concerned with a special problem with regard to which they could furnish us with valuable information?

Could branches of the movement, as we have roughly conceived it above, be established in the larger centers of American civic life?

The whole object of this idea is to draft into the life of America, leaders who have been trained to lead, trained through study, trained through service, trained through contact with greatness, with noble idealism,

with examples of consecration and dedication; fired by the fire of ideals, and by the fire of those who have embodied ideals. Members of the older generation will of course, be welcome to studentship, provided they have capacity to offer; but our main objective is *youth,* for in *youth* lies the hope of the future.

GEORGE S. ARUNDALE.

Sydney, Australia.

The Study Table

Book Notices

An investigation has been made of "Porto Rico and Its Problems"[1] under the auspices of The Brookings Institution. The scope of the work is best stated in these words from the Introduction:

> Porto Rico presents two problems to her own people and to the Federal government. The first is economic—how to raise the incomes and the standards of living of her people to something approaching a parity with those prevailing in continental United States. The second is political—how to establish mutually satisfactory public relations between the island and the mainland. While it is to the former of these problems that this inquiry is primarily devoted, the two cannot be dissociated. The political system of the United States is the product of exceptionally advantageous material conditions. If American political institutions are to succeed in Porto Rico the material conditions of life there must be greatly improved.

The position being thus stated, the report is an excellent one. Here are some seven hundred pages of carefully prepared expert statement of conditions and possibilities, also a series of recommendations. The position being granted, nothing but satisfaction with the report can be felt. Most readers will grant the position and will be hopeful of the outcome. Personally, I cannot grant the position. Porto Rico's present and future are problematical. At the time of our war with Spain she was doing pretty well—in her own way, a tropical way. We worship efficiency. Nothing satisfies us unless the wheels are humming. Porto Rico has natural advantages which can be exploited to our advantage. That is why we took the island over. Our taking it was a tragedy, a disaster. We will never make anything of Porto Rico except an area of exploitation, primarily for our benefit. We might as well accept the fact, however we may regret it. Not only has American capital gone in, it will inevitably drive all other capital out. Neither Spaniards nor Porto Ricans can hold their own. Theoretically we will treat Porto Ricans as well as we can and still get a return on our money; actually we will drive labor to the limit. We will not discuss the report in detail. We have already stated that the work is well done. We will close by calling attention to one or two simple facts. It seems the most serious problem is population. The natural increase in Porto Rico is terrific and threatening. Yet if we are to efficiently develop the island we must have people and the phenomenal increase must be phenomenal for a time. In due course it will check itself, if left to itself. Intentional birth control will spoil everything. We will make no serious effort to introduce it. We must have *hands,* and they *must* work cheaply. Two of the suggestions made are curiously interesting in view of this serious over-population: (a) get the non-resident wealthy Porto Ricans who are living abroad back to the island and (b) encourage tourist traffic—make it a place of visitation by idle and wealthy white men and women. It is worth thinking a little upon the social effects on a crowded population of such an increase of population density by elements which will only emphasize the contrast between classes and force the toiler, largely "colored" to a more hopeless status. *Tourist* advantage can only come where the land toured has self-government—and is always doubtful. Our final comment is suggested by this passage:

> On the other hand, labor in Porto Rico must recognize that wage rates cannot, for the present, be maintained on the same level as upon the mainland. Labor costs of production must be relatively low, if Island manufacturers are to compete successfully in the markets of the United States.

The remainder of the paragraph aims to weaken the poignancy of this true statement. But the fact remains: it will always remain. If United States money cannot secure a large return in Porto Rico through cheap labor it will withdraw and conditions will be worse than before. If the island remains a part of the United States and exploitation with our money is unprofitable, we will only have raised a population to an impossible level of living and will leave it unable to successfully compete with the United States and handicapped against developing business with other lands.

Two extraordinary books of fiction based upon the life of the ancient Mayas, whose ruined cities in Yucatan and Central America are just now attracting so much attention, have come to our table. They are by T. A. Willard, inventor and man of affairs, a diligent student of the Maya culture and already known by his story, "The City of the Sacred Well." In the first of the two books—"The Wizard of Tacna"[2]—we have a curious love-story. There are two heroes, two stories, paralleling each other. Years ago, John L. Stephens, in those wonderful books that opened up the field of Mayan archaeology to American readers, hinted at the possible existence of a hidden city, where the descendants of the ancient Mayas have carried on the ancient civilization to the present day. Many and many a man since then has dreamed of this mysterious city; many have no doubt seriously sought it. None has found it. In Willard's story, a young American explorer, Cranton, desires to find a splendid mass of ruins unknown to archaeologists, to study it and make it known to science. He too dreams of the mysterious, hidden, living city and longs to launch an expedition for its discovery. Our book begins just at the end of his first field work. He has been a minor worker under direction; he is looking forward to undertaking independent research. He has gained the friendship of the wealthy Senor Cocom (Maya in blood and bearer of the ancient royal name), whose two lovely daughters play an important part in the story. In the forest Cranton meets a strang mysterious, aged *h'men* or wizard, who becomes his friend and sees strange things in his magic crystal. The old Indian takes the young explorer to his desired splendid mass of ruins, unknown to science. Arriving there, he tells his *own* strange story. As a

1. **Porto Rico and Its Problems.** Victor G. Clark and Associates. Washington, D. C.: 1930. The Brookings Institution. 8 vo. pp. xxxv. Price $5.00.

2. **The Wizard of Tacna.** T. A. Willard. Cleveland: 1930. The Evangelical Press. 16 mo. pp. (iii). 319. Price $2.50.

young man he aided the republican Mexicans in their struggle to drive out Maximilian. That struggle finished he returned to Yucatan and, by accident, discovered the splendid ruins to which he has led Cranton. There he was captured by strangers and taken a prisoner to the mysterious city, Tacna, where the old civilization still flourishes. Here the living king is also a Cocom. This Cocom too had two lovely daughters. A tangled love-affair grows out of the situation. It is a long story of love and war, of woman's faithlessness and loyalty, of danger and intrigue. When he ends his story, which requires several days in the telling, the old wizard dies, exhausted by his effort. But the tale has given the clue to action, the hint to procedure, to the young American in his own perplexities. The story is well told. So far as it describes Maya life and custom it is plausibly detailed. In the second story—"The Bride of the Rain God,"[3] we find Willard and his party at Chichen Itza, looking down upon the "sacred well." The heap of dredged stuff from its bottom yields some suggestive relics of the past. Curiosity is aroused, questions asked. In answer an old manuscript, purporting to record a legend of Chichen Itza, is produced and read. It is this legend that makes the story. It is a tale of centuries ago when Mayapan, the ancient capital, and Chichen Itza, the sacred city, were in their glory. There had been war between the cities. The story opens with the closing incident of the conflict—the repulse of the forces of Mayapan, from Chichen Itza. For years thereafter there were no relations between the cities. For the greater part of the tale, the scene is at Mayapan. The story involves the old Emperor and the young Empress at the old capital, the crafty chief priest, the inmates of the house of the nuns (candidates for sacrifice), the Crown Prince and his faithful friend and tutor. Toward the end the scene shifts to Chichen Itza. The story is one of love and jealousy, of intrigue and plotting, of priestly cunning. The tale is so told that the old life really throbs and pulsates throughout. It is rare that an historical novel, or archaeological story, carries the interest so well and yet so vividly conveys a detailed picture of ancient life.

FREDERICK STARR.

"Humanism—Another Battle Line"

Not since the early days of the Trinitarian-Unitarian controversy has there been such marshalling of forces as are now assembled along the new battle line—the Theist-Humanist controversy. True it is a bit difficult to find out where the line runs. There are varieties of both Theism and Humanism. And besides there are persons who claim to stand on both sides of the line.

Already the Theists have discovered that the fighting edge is gone from the old Theism, and that their theology must be completely overhauled. The process of overhauling is proceeding apace, and there are those who say that so much has already been conceded that nothing of special theistic import is left. When the Theists reduce God to "a phase of the behaviour of the universe," or "the personality evolving forces of the environing situation," or "the order of greatest possibility," but without the cosmic guarantee of human values, we are witnessing the beginning of the end.

On the other hand Humanism also is in for an overhauling. Efforts are being made to integrate humanist attitudes into an organic whole, supported by a world view and made effective in a planned world order.

Meanwhile the literature on the subject increases. "Humanism—Another Battle Line,"* is a cooperative volume by such well known scholars as Shailer Mathews, D. C. Macintosh, Lynn H. Hough, J. W. Buckham, and others. On the whole the volume is temperate and friendly. There is some lack of familiarity with the humanist position, as when reference is made to "the materialistic implications of Humanism." Humanists long ago announced the death of materialism, along with that of spiritism.

One of the most able, as well as one of the most disappointing chapters in the work is that by Dean Mathews, who really faces the issues and attempts to deal seriously with them. His handling of the subject, however, is vitiated from the very start by a false assumption, viz., that Humanism deals with man in only his social environment, that it leaves "humanity in a cosmic vacuum." Quite the contrary is true. Humanists have insisted that whereas Theism considers man chiefly in relation to a supposititious spiritual environment, Humanism deals with man in his total environing situation. Due, however, to man's lack of knowledge of the total situation, and while searching for greater knowledge, the Humanist is less willing than the Theist to make affirmations about the unknown.

Dr. Mathews deals also with two other fundamental problems, viz., "religion" and "God." He believes that religion historically described is not "the cooperative search for the good life" but rather "the search for aid in getting something better than what men had or feared." "Primitive religion was not a search for ideals but a technique for obtaining super-human help in satisfying specific needs." What Dr. Mathews fails to see is that the essential thing is the effort to find satisfaction and that the technique is subject to change. The term "God" is functional. "It is a conceptual word which we use in our psychological processes to set up personal relationship with forces and activities of the universe." So far as I can make out, the real God, as distinguished from the term "God," is "the personality-producing activities of the cosmos." It seems to be assumed that the appearance of human personality argues for personality resident in the universe and capable of producing human personality. There is no effort to find any other possible explanation. Creative synthesis is not explored; and there is no indication that Dr. Mathews considers that personality might not after all be the highest form of being.

The difference between a modern Theist and a modern Humanist is that the Theist insists on the cosmic validity of human values, while the Humanist regards human values as self-validating. The Humanist does not as a rule use the term "God" because he believes that historically it has connoted *cosmic guarantee*. He uses the term "religion" because he believes that historically it has connoted the human effort to find a satisfactory life.

Mr. King rightly locates Ames and Weiman on the humanist side of the line. The difference today between the position of these men and also of most of the

3. **The Bride of the Rain God.** T. A. Willard. Cleveland: 1930. Burrows Brothers Co., Inc. 16 mo. pp. (iv). 266. Price $2.50.

*Humanism—Another Battle Line, edited by William Peter King. Copesbury Press.

contributors to this volume, on the one hand, and that of the orthodox Theist, on the other, is far greater than that between their position and that of the Humanist.

What one really misses in this work is a thorough going, orderly arraignment of Humanism, and a unified statement of the essentials of Theism. There is too much fraternizing with the "foe" to justify the title. Upon laying the book down the reader has the feeling that after all the battle line is in fact a tea party.

CURTIS W. REESE.

World-Wide International Disarmament Petition

In May, 1929, an International Conference of the Women's International League for Peace and Freedom discussed Modern Methods of Warfare and Protection of Civilian Populations. Delegations from 70 organizations attended. These outstanding doctors, scientists and military men decided that there was only one method of protection—*disarmament.*

They found that there is no effective protection for civil population, because the only possible and effective defence is the destruction of industrial centers and innocent people behind frontiers; also that it is impossible to check the manufacture of poison gas munitions since there is no difference between peace and war industry.

The International Red Cross Conference meeting at Brussells in 1930 also reached the same conclusion and declared that the only way of *safeguarding civilians is to combat not this or that method of warfare, but War Itself.*

In August, 1929, the International Congress of the W. I. L. on "How to Make the Kellogg Peace Pact a Reality" formulated a plan for a *world wide* campaign for Universal Disarmament. It was agreed that a petition should be printed in many languages and signed by millions of men and women in every nation.

To carry out this declaration the Polyglot Petition is being circulated today all over the world. Arthur Henderson, England's Foreign Minister, said at a great W. I. L. meeting in London: "If the people want disarmament they can have it. You have an opportunity which has never come before and which, if you lose it, may never come again. . . . I hope from now until February 2, 1932, you and those who think with you will never rest."

Already Great Britain has obtained a quarter of a million names and many other countries are not far behind. We in the United States are out for millions of names. In order to make it possible for many of you to sign who otherwise would not have an opportunity we are asking you to sign the coupon you will find below and send it to the address you will find on it.

If you wish Petitions to get filled a post-card sent to the same address would bring them to you by return mail.

In October, with impressive ceremony, the Petitions already filled are to be presented to President Hoover. Then a delegation are to take them on to the Disarmament Conference where the Petitions from all over the world will meet and again with an impressive ceremony will be presented to the Delegates to the Conference.

Following is a list of distinguished people who have already signed:

Jane Addams, Chicago; Rear-Admiral J. Dalen, Great Britain; Viscountess Astor, Great Britain; Dr. Robert Bosch, Stuttgart; Dean Bernice Brown, Radcliffe College; Dr. and Mrs. Richard Cabot, Boston; Dr. Arel Capek, Czecho-Slovakia; Mrs. Carrie Chapman Catt, New York; Bishop of Chichester, Great Britain; John Drinkwater, Great Britain; Prof. Dr. Albert Einstein, Berlin; Henry Ford, Detroit; Rev. Harry Emerson Fosdick, New York; John Galsworthy, Great Britain; Zona Gale, Wisconsin; Dame Margaret Lloyd George, Great Britain; Prof. Dr. Ch. Gide, France; Dr. Selma Lagerlof, Sweden; John Masefield, Somerset Maugham, Great Britain; Edna St. Vincent Millay, New York; Sir Gilbert and Lady Murray, J. B. Priestley, Great Britain; Prof. Harry A. Overstreet, New York; Dr. Leonard Ragaz, Switzerland; Minister Stauning, Denmark; Silas Strawn, Chicago; Senator Andre Strug, Poland; Rabindranath Tagore, India; Prof. Dr. Rustem Vambrey, Hungary; Prof. Harry Ward, New York; Pres. Mary E. Woolley, Mt. Holyoke College; Anton Zweig, Austria.

WORLD-WIDE INTERNATIONAL DISARMAMENT PETITION

The Nations Have Renounced War — Let Us Also Renounce the Instruments of War

The undersigned, irrespective of party, are convinced:

that competition in armaments is leading all countries to ruin without giving security;

that this policy renders future wars inevitable and that these will be wars of extermination;

that governmental assurances of peaceful policy will be valueless so long as those measures of disarmament are delayed that should be the first result of the Pact for the Renunciation of War.

They therefore ask for TOTAL AND UNIVERSAL DISARMAMENT

And request their government formally to instruct its delegates to the next Disarmament Conference to examine all proposals for disarmament that have been or may be made, and to take the necessary steps to achieve real disarmament.

NAME ADDRESS

.....

.....

Send this signed to the Women's International League for Peace and Freedom, 6 Byron St., Boston, Mass.

The Field

(*Continued from Page* 210)

Mme. Curie, for example, ranks with any scientist of her day. Sigrid Undset is first among European novelists, and Miss Millay second to no poet writing in any language. Mrs. Besant is supreme among orators today. I would match Jane Addams against any statesman of whom I know. Helen Keller is a miracle of incomparable wonder. And so it goes! There is no sex in genius."—*The New York Times.*

The Creed of a Liberal

A credo of one of the most enlightened liberals in this country, Walter Lippmann, may be abstracted from a recent address, as follows:

"I believe in freedom of thought and freedom of speech, in scientific research, in experiment, in the liberty of teaching, in the ideal of an independent and unbiased press.

"I believe in the right of men to differ in their opinions and to be different in their conduct.

"I believe in resistance to tyranny, in criticism of dogma and authority, in hatred of intolerance and fanaticism, in distrust of suppression and repression, and all forms of centralized, rigid and alien direction of men's affairs.

"I believe that the world we live in cannot be brought under civilized control without the gifts of the liberal spirit; that in an unstable and changing society like ours the unceasing discovery of truth is a necessity.

"I believe that the only sure foundation of action is truth that experience will verify.

"I believe that however passionately we may believe in any program of action, in moments of cool candor and honesty with ourselves we cannot really believe the whole truth has been revealed to us; that there must remain in all specific convictions a residue of skepticism.

"I believe that the great concern of the liberal spirit with human freedom rests at last upon the conviction that at almost any cost men must keep open the channels of understanding and preserve unclouded and serene their receptiveness of truth.

"I believe that this concern with human freedom is a matter of personal honor, of seeking always in a spirit of searching self-examination to confront the facts with a mind and with a heart that have no hidden entanglements."—*The Christian Register.*

An Ambassador of Goodwill

On Monday of last week a dinner was given under the auspices of the Federal Council of Churches of Christ in America at the Hotel Commodore, New York, in honor of Bishop Francis J. McConnell, who has just returned to this country after a trip to India, where he delivered the Barrows Lectures and was one of the presiding bishops at the Central Conference of Eastern Asia of the Methodist Episcopal Church.

Approximately three hundred and fifty prominent leaders, representing many denominations, were present on this occasion to welcome the bishop and to hear his discussion of Indian affairs. For more than an hour he held the closest attention of his hearers as he brought before them illuminating facts and important information about the life and character of the people of Southern Asia, the Nationalist movement, Mahatma Gandhi, and the missionary enterprise in that far-away land. During his three months in India, Bishop McConnell delivered one hundred and ten lectures and addresses and traveled extensively in all parts of the country. As one of the results of his long journey there will surely develop a better understanding than has heretofore prevailed between India and the United States. He has been an ambassador of goodwill.

As we listened to this distinguished leader one question persistently presented itself: "Why not more ambassadors of goodwill instead of so many machine guns and so much poison gas as a method of establishing right relationships among the nations?" Permanent peace will never come in this world until the leaders of mankind begin earnestly to create goodwill and mutual understanding and to practise justice and fair play in every part of the world. We need more McConnells.

Sound common sense characterized the bishop's address from first to last. It was evident that he had been a close observer of the revolutionary developments in India and had brought his whole rich background of intellectual acumen, clear judgment, and wide experience to bear upon the complexities of the situation.

Bishop McConnell avoided hasty generalizations and dealt with facts in the concrete. He pointed out that there were good and bad Britishers, radical and conservative Indians. He saw the Moslem problem and explained some of its bearings upon the future of the country. In a most remarkable way in his three months' trip this ambassador of goodwill was able to orient himself, and in the course of his address displayed a sympathetic understanding of the poverty, ignorance and other limitations of the people. But he likewise stressed the splendid qualities of spiritual insight, courage, and self-sacrifice that characterize these men and women who just now are awakening to the larger meaning of human freedom.

Those critics of Mahatma Gandhi who think that his influence is waning will find small comfort in the report which Bishop McConnell brings to America, for he thinks that the Indian leader is holding his followers in a most remarkable way, and is gaining in power with the passing of the days. Mahatma Gandhi, observed the bishop, has hardly an equal in the history of the world in his ability to understand his people. Many things that he does seem queer to the Western mind, but in reality they are expressions of sound wisdom and deep insight. While he is no Christian in the technical sense of the term, Gandhi nevertheless has great respect for the teachings of Jesus and orders his life to no small extent by the principles of our gospel. —*Zion's Herald.*

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